



COMMUNITY SERVICE

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NEWSLETTER

COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution, involving organic units of economic, social, and spiritual development.

building community where you are

by Howard Lee Cort

(Editor's Note: Howard Cort will be one of the resource people at our conference on Building Community Where You Are, July 28-30. The following article on this subject by him expresses some of his views about building community. Howard is a longtime member of Community Service and graduated from Antioch College in 1956.)

I have structured my life so that I moved to a small community and began putting some of the best parts of myself into activity there, attempting to make it as good a community as possible. In a sense, this pattern of events may in many ways be really due to the influence Griscom, Arthur Morgan and Community Service, Inc. had on me and--if so--it is a truly revolutionary example of the power of education when coupled with example toward affecting young lives. Of course, much of my vocational life has also been affected by my experiences at Yellow Springs, and--in turn--has affected what I have done in my local community work. In any case, it is too early to tell whether my life will really be an example of putting into practice the ideas promulgated in your course "The Small Community as the Foundation of Democracy". I keep trying to spread certain ideas locally, and maybe eventually some things will come to fruition...

I have tried to get out in the open some of the issues relevant to local community development as Community Service conceives it, perhaps in contrast to other groups, to see what is distinctive and unique about our group.

Community work, as I think we at Community Service define it, is work that tries to build upon the elements and aspects of community that already exist in, and that are inherent in, the existing community, no matter how traditional and perhaps unprogressive they may be. The goal is to build upon that base and merge together new folks and new progressive and broader concepts of community--with that base--both in theory and in the actual people of both groups (oldtimers and newcomers, traditionalists and innovators, and more "security" minded people and those who are thinking more long range). Thus, in our conception, it is not sufficient to only do something "good" or accomplish innovative, useful goals. It is also necessary to build the community at the same time and to graft on these new developments to the existing fundamental base of "Community" and family life that already exists in the community. If that transplant or graft is effective, both sides gain and the community truly becomes strengthened. For there is no doubt that the accumulated spirit and practice of community that has been built up over the years and generations is valuable, no matter how limited it is and no matter how much it needs to extend itself to take in newcomers and isolates into community functions or family dinners.

If the concrete steps toward building a better community plus the spirit of fellowship among newly arrived individuals and groups can be merged with the older groups and patterns already existing within the community, there will be a geometric increase in effectiveness. That

is why, when young people go into a new community, they should aim to bring in new ideas and goals as well as to become part of (and perhaps learn from) the existing community, so that all benefit.

There is a wider issue involved here, relating to this year's Community Service Conference. One of the places where community workers can take action is in local churches, synagogues and other places of worship. They may have a vision of a type of "eclectic" religion that will allow all to build upon what they are and share it. But they may need also to become part of an existing, dissimilar religious fellowship. In the religious setting also there is need to merge the old and the new. This is not limited to Jews in Christian settings. Anyone entering a different denomination brings something to it, besides gaining from it. This also has relevance to one's ethnic background in relation to "Americanization".

What is it that Community Service is saying that is a particular contribution with a different emphasis than dozens of other groups working for constructive social change? I think it has something to do with going back to one's home, small community or neighborhood, or finding another one, setting down roots, and--through a lifetime of example and purposeful action--start restructuring the community toward an ideal community and doing it in conjunction with the people and the community already there. That is crucial. It means we don't do it in a vacuum, or as isolated acts divorced from the ongoing tradition and the existing conventional base and grassroot families. This is so whether one is in an intentional community or alone--for in both cases one is part of the broader existing local community.

The question is how and where to start. In Ghent, New York, we took advantage of the Bicentennial and began there, because it was the reality involving popular feelings. It is a matter of taking circumstances at hand, finding a way and going ahead.

A major concern is how one apportions his or her energies between work (making a living) and community work. Of course, wherever one is (and whatever one is doing) can be considered "building community" if it is done with love,

intelligence and good motives--in the sense of building brotherhood, fellowship and a better life generally for people on this planet. The time and energy one spends at work can be very important toward "building community" in this sense.

If the work-place and people are in one's home community, then one's hours at work can be additionally productive toward "building community"--in the sense that one is not only influencing one's worksite and work relationships, but also the community in which one lives and to which one is committed.

If one's work is outside the community, however, there is a rather clear separation between "building community" activities there and "building community" where one lives. And, even if one's work is in one's community, much of one's work activity has an element of necessity to it and one often does not have great freedom of choice and initiative in taking highly purposeful action toward "building a strong local community" that one can more easily do in one's non-working hours and in one's voluntary activities.

Thus we all must differentiate between generally "good" behavior wherever we are and highly purposeful, highly voluntary activity toward local community development in our home town. And it is rather easy to throw oneself so fully into work that one has little left over to offer to the community in terms of purposeful, initiative-taking pioneering leadership--in contrast to just joining and routinely participating in local groups and activities.

If one has a goal of a type of community one would like to live in, one should take steps toward structuring and influencing one's community toward that end--in addition to the continuing need to act with love and fellowship in the ordinary everyday dealings of life. For instance, if one part of one's goal is that people should be aware of opportunities for participation, then one may find that it would be valuable to prepare and publish some type of brochure or directory of community groups and activities and widely distribute it.

Also, if one feels it would be useful to have a mechanism whereby different groups know what

the others are doing and whereby they can coordinate activities and manpower to work toward common goals, then one may want to work toward the establishment of some type of local community council or coordinating committee.

This second example of something to work toward locally that incorporates our goals is particularly important for a person or group that is not in the mainstream, that may have long range goals, and that may be considered "far out" or deviant by many other community members. For instance, on such a community council would be represented a group like Community Service, Inc. as well as more traditional groups like VFW, American Legion, Grange, etc. Community Service or groups of that nature would--in the Community Council--have a way to cooperate with the more traditional community on the many goals it shares with them--i.e. an emergency fund to help needy families at Christmas or to help fire survivors--and yet also serve as a forum at which more long-range or innovative ideas could be introduced, discussed and possibly accepted by the larger community--i.e. a food or buying coop, or a solar energy resource center, or a peace petition.

Of course, there are a variety of routes to take, and circumstances differ. Sometimes, instead of maintaining a distinctive group and participating with the more traditional community through a community council, one may join and infiltrate existing, traditional groups with new, innovative ideas.

I believe it is also important how one does things. It is important to maintain fellowship with others even when opposing them, to do things with integrity and with a lack of "back-biting", and to have a willingness to share the common load--including small details, clean-up work, etc. This "how" importance becomes even clearer in cases when one loses or does not succeed in getting a council or a committee to accept one's point of view. I recently did not succeed in a long-range project of this nature, but tried to proceed with clarity as well as brotherhood, and hopefully it started people thinking more fully. It is possible that my idea may later be picked up and acted upon--though perhaps in a different manner than I anticipated. Another aspect of local community

work is the establishing of credibility--which requires time, a reputation for integrity, willingness to sometimes work on projects that are not one's own or one's favorite--in order to get cooperation when one does take the lead with a pet project.

In the long run, we should remember that everything one is and does in the community will affect one's impact--including both day-to-day dealings as well as language and particularly purposeful acts. Hopefully the above can serve as a springboard for further discussion at the July Conference.



news of alpha

NEWS FROM ALPHA FARM, DEADWOOD, OREGON

Nineteen Seventy-seven marked Alpha's Fifth Anniversary: five years together as a growing extended family on this beautiful land. The supposed longevity of such "social experiments" as ours is expected to be short--indeed, though still quite in the childhood of our development, we are sometimes considered among the "old timers" of communities! The hardest years, we feel, the confused and insecure first years, are behind us, and we envision the future with confidence. For with each year we learn better how to live together harmoniously, how to satisfy creative impulses, how to care for the land, how to support ourselves, and how to merge our mutual desires for spiritual knowing. So, Number Five is cause for celebration and thanksgiving!

In December, Alpha-Bit--our Mapleton cafe, bookstore and craftshop--was Five also. This year we doubled its book section, expanded the menu, and took special joy in introducing the new ceramic service shaped by Linda's and

David Stark's hands and fired in our kiln. Truly Alpha-Bit is a special place--more than a store, it is an extention of a spirit--and we are grateful for its existence...

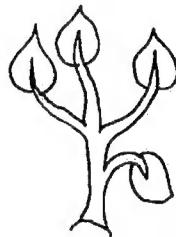
One of our more adventurous projects this year was our first attempt at logging and milling. We expect to be constructing another house in 1978, and in preparation we got permission from the Forest Service to fell about 25 newly-dead, but still quite sound firs, mostly 20 to 30 inches in diameter at breast height. Glenn, Jules, Doug, Rick and Mark felled, bucked, loaded and transported the logs home, where part of the front field was converted into a small milling site. There, Steven and David Stark worked with two people from Ahimsa Community; Alpha and Ahimsa, a community near Eugene which owns a small portable mill, worked out the exchange. We gained a great deal of experience as well as considerable high-grade lumber from the operation.

Gradually Alpha evolves. Five years ago we described our community-to-be as "simple" in style and "self-reliant". We have just begun to flesh out the forms implied by those ideals. Simplicity, for instance, does not necessarily mean primitivism, nor does it mean poverty; likewise self-reliance does not necessarily mean isolation or complete self-containment. In many ways we live as most Americans do, driving cars, drinking California orange juice, washing clothes in the Sears machine. The differences, however, are more telling: nearly all our income is produced through self-employment; and increasingly we supply directly our own goods or skilled labor (e.g. food, firewood, auto maintenance, construction). The logging and milling was a step in that direction. So was this year's reconstruction of the dairy section of the barn, the plowing and reseeding of three fields, the cider press, and the freeing-up of the old tramped for conversion into an auto, welding, and blacksmithing shop. Satisfaction derived from self-reliance is one incentive--and inflation is another! In light of today's prices, it's amazing how inexpensively we live--something on the order of \$1,300 per person annually. Such is the economics of holding possessions in common.

Another, more significant aspect of our lives which is still unfolding is that of our spiritual

evolution. Without a common creed or guru we are, with hopeful tenacity, seeking to release the inner joy and peace that comes with knowing God. Now we are blessed with a small temple, a cozy skylighted pyramid set just back in the woods, in which to center our practices. (The temple is a special legacy of David Stark.) It has been said, wisely, that life's true values come when one concentrates on making the minutes, not the years, count. Sustaining a clear focus, minute by minute, on whatever task is before us, and remembering life's greater priorities minute by minute and not just at Christmas, is the goal.

Our family and friends are important, and your interest, correspondence, and visits have added richness to our lives.



intentional

communities

A TOPICAL ANALYSIS OF INTENTIONAL COMMUNITIES, By Roger and Vickie Peace. Résumé by Margot Ensign

In this report, Roger and Vickie Peace analyze their impressions of visits to eleven intentional communities in the eastern half of the U. S. during 1977. Their findings are clearly and objectively presented, without mention of personal or geographical names, which makes for a somewhat pedagogic approach. Throughout the report, the term "community" implies "intentional community".

We hear first about the material factors involved. Regarding land purchase, groups often had difficulties because of the profit motive. Most communities visited were caring wisely for their land and buildings and not abusing them. Use of technology was highly individual. Labor arrangements were often complex, a mixture of voluntary and enforced. Finances were often totally or partially shared.

There were broad similarities in the social factors; all groups were white, middle class, but with enough variation in age to show that communes are not only for young idealists. Size varied greatly, from 8 to 400 members. In the larger groups, impersonalism was avoided through smaller affinity groups.

Children received special consideration in all the communities visited. Generally they seemed to be more organically related to life, more integrated in adult life and work, while the openness and accessibility of people and activities encouraged children to take part and learn.

In interpersonal relationships, they found that people's expectations of one another can be as oppressive as rigid rules, if there is no sense of the right of privacy. The balance between privacy and togetherness is often difficult to obtain, but was found necessary along with community cooperation. Frequently the family unit was the basis of interaction. A community needs also to be related to the larger society around it. Several communities visited were very isolated. Others were involved in service work within the cities.

Ways of decision-making were extremely varied, from autocratic to loosely democratic. In all communities, there were arrangements for management responsibilities.

They found that the focus of a community centers on its philosophy and beliefs. Those communities which have a solid religious philosophy have existed the longest. Whether acknowledged or not, people need some goal based on a transcendent concept.

Historically, three communities visited had existed more than twenty-five years; all others visited had started within the last ten. As time goes on, more questions arise for consideration within the community. Transmission of culture to another generation requires a high degree of unity. Antagonism in smaller communities cannot be glossed over, as in larger society. Survival does not always mean success; it may only indicate compromise or resistance to change.

A xeroxed copy of Roger and Vickie Peace's six page article may be purchased from Community Service for 75¢. This includes postage.



coal strike

THE COAL STRIKE by Griscom Morgan

In an economic order where land and money cannot with impunity be hoarded out of use, interest and rents go down to the point that full employment without inflation can be achieved. But the economic interests that have fattened by the flaws in the present economic order are so powerful that they have kept those flaws from being corrected. And so the tragedy escalates, compounding itself with the compounding of high interest rates and the increasing threat of runaway inflation. The problems of miners, farmers, labor, rural communities, city ghettos and third world nations all fail of treatment when the underlying cause is not recognized and dealt with.

The coal miners' strike we have just experienced, the longest on record during one of our harshest of winters, is a current expression of bitterness and of grievance over the condition not only of Appalachia, but of small communities, disadvantaged regions and "underdeveloped

nations" the world over, that have been exploited and abused by the dominant economic order. The same is true of the current protest by farmers over their economic plight.

The mounting bitterness of the exploited and impoverished over the world is developing at the same geometric rate as the increase in the concentration of ownership and control of wealth and income by both private and state control of capital. Capital with its compounded high interest income drains off the essential money supply from community, regional and national economies of the world, leaving them strapped and impotent to carry on economic life.

The monetary and land policies that have proved effective in mastering these problems, developing and maintaining healthy societies and distribution of wealth have been described at some length in past Community Comments. Among them are The Community's Need for an Economy; The Simplicity of Economic Reality, with which is included The Economics of Non-Inflationary Full Employment; The Community's Potential in Economic Pioneering; and The World's Economic Plight and Community Responsibility.

Of the first of these Henry Geiger, editor of Manas Magazine, wrote: "It is hardly possible to misunderstand his analysis or to fail to grasp the importance of his recommendations." In addition to those studies the increasingly recognized role of the land trust, analogous to Vinoba Bhave's Gramdan movement in India, is the subject of yet another of our publications, "The Community Land Trust".

Small communities, regions and nations can achieve alternative economies that deal with these underlying causes. The stability of the Amish farmers and other enclaves of wellbeing prove this. Many other instances, such as we have described in our various publications on the subject, show that such options are still available to others than just Amish farmers. Local economies and regions can develop alternative economies that are not isolationist but can give them a stronger role contributing to healthier national and world economies and also show the way for those economies.

community service activities



COMMUNITY SERVICE CONFERENCE, July 28-30, 1978 Building Community Where You Are

This year's Community Service summer conference will present an overview of community building. Our past four conferences have focused on economics, education, interpersonal relations, and health. Although each of these gatherings offered a broad view of community, there has been a growing feeling that our topical themes discourage a more fundamental discussion and sharing. We are going back to basics with "Community Building Where You Are."

Howard Cort, long time Community Service member, will be with us from Ghent, New York. He writes in this issue of our NEWS-LETTER on his ideas about serving community in small towns.

Ken Champney, co-owner of the Yellow Springs News and long time member of the Vale community, has agreed to share his experiences in small town journalism and community life. Baldemar Velasquez, leader of Farm Labor Organizing Committee in northwestern Ohio and southern Michigan, will speak of his group's efforts at fostering community among migrant workers and the wider Mexican American community. Baldemar was a resource person at our economics conference a few years ago. These individuals and others have been chosen because we feel that their approaches to their particular life situations are good examples of how each of us can use daily life as a way of fostering community around us.

We hope you will join us on the weekend of July 28-30, 1978 at the Outdoor Education Center near Yellow Springs.

FELLOWSHIP OF INTENTIONAL COMMUNITIES; COMMUNITY EDUCATIONAL SERVICE COUNCIL

Each March the Fellowship of Intentional Communities and the Community Educational Service Council, Inc. (CESCI) meet together, usually near Philadelphia. The Fellowship was formed at a Community Service conference in 1949 to increase communication and mutual support among existing communities. CESCI (formerly the Homer Morris Fund) grew out of the Fellowship's recognition of the difficulties that intentional communities have in obtaining loans from traditional sources. CESCI has been providing short term loans at low interest to intentional communities since its founding in 1955. The Fellowship now exists as an informal adjunct to CESCI, meeting for discussion and celebration on a Saturday in March followed by CESCI business meetings on Sunday.

Three Community Service staff members, Don Hollister and Jane and Griscom Morgan attended this year's gathering which was held at Fellowship House Farm, a conference center near Pottstown, Pa. Jubal, editor of Green Revolution, led discussion of how attitudes and ideals affect economic survival of communities. A report on the development and expansion of the Federation of Egalitarian Communities was of particular interest. The six member communities, East Wind, Twin Oaks, North Mountain, Dandelion, Alpha Farm and Aloe, are a network for mutual support and labor exchange. For example, one community loaned their book-keeper to another. The Federation is exploring ways of guaranteeing, as a group, loans made to individual communities within the group.

In the CESCI meeting an Education Committee was appointed to oversee a small scholarship fund for educational grants to individuals in intentional communities. Planning was begun for publication of a pamphlet for intentional communities on "How to Get a Loan". For information about loans from CESCI, write to Alan Warren, Box 17124, Philadelphia, Pa. 19105.



DR. JEAN KOHLER

Recently we received a letter from Mrs. Sophie Owen, assistant pastor at Epworth LeSourd Methodist Church, South 8th and Anderson, Tacoma, Washington 98405, concerning Dr. Jean Kohler, former director of health care at Mitraniketan, South India. This church has been supporting Dr. Kohler and her work at Mitraniketan for several years. Mrs. Owen wrote:

Dr. Jean has been ill for many months and has undergone chemo-therapy treatments. As of last Monday (2/27/78) she is a patient in the Allenmore Hospital in Tacoma, and is critically ill.

She has asked me to thank you for your interest and support. The work at Mitraniketan continues and has a satellite at Punalal, under the direction of a trainee from Mitraniketan. Dr. Jean is justly proud of the work that was begun and continues. She asks that you join her in her concern that another trained doctor be found to carry on her work. Dr. Jean would enjoy your cards but, PLEASE address all inquiries to me. Thanks for your loving cooperation.

If you should know of anyone interested in doing family planning work, nutrition and health care at Mitraniketan, please write Mrs. Owen at the address given above.

FOLK COLLEGE ASSOCIATION OF AMERICA

The second annual conference of FCAA, on "The Relevance of the Folk College to America; How It Can Be Adapted", will be held at Antioch College in Yellow Springs, Ohio, June 30th to July 2nd. For literature, information on the program and cost write to John Ramsey, The Folk College Association of America, CPO 287, Berea, Kentucky 40404.

Community Service has been a strong advocate of some equivalent of the Scandinavian "Folk High School" as necessary to small community wellbeing. Arthur Morgan made his major contribution on the University Commission in India in formulating such a program for rural India. It aimed to give residential higher education to people from small communities who returned home with (hopefully) wider vision, contacts and inspiration by which to make their communities better and more progressive. Last year we reported in these pages on the first annual FCAA conference held at Berea, Kentucky.

readers write

ABOUT INTENTIONAL COMMUNITIES

I'm by way of being a veteran of the community movement; in the forties I edited a newsletter of the kind I understand you have now, though it was a much smaller production. Actually I have long had a suspicion that I was the person who coined the phrase "intentional community" way back in 1941 at Pendle Hill. Can anyone trace it further back than that? I may well have been quoting somebody, but I don't know who. I was a founding member of an ill-fated commune in Vermont in the forties. Having escaped from community (and escaped is the right word) I've tried on and off ever since to figure out what was wrong. The whole history of the movement, I think, proves that there is something basically wrong with this so excellent idea. That was the hang-up; we are so obviously right, and yet we are so miserable! It reminds one of Charlie Brown and his baseball team: "How come we never win any games, when we're so sincere?"

On your list of books I see "Walden Two". Perhaps there is an important clue in this particular book: they did away with children. It is children which always bring communes down, one way or another. By keeping them out, Walden Two gave itself a better chance of life in the present, but it also doomed itself to go the way of the Shakers, for the obvious reason. There must be other reasons, of course. Oneida was quite big on children, but it founded just the same. The whole idea is just non-viable, looked at from a little distance.

The very tentative personal conclusion which I reached after years of sometimes agonizing search is that there are two fundamental reasons. One is that the ultimate motive is pure selfishness. Yes, I want to set up a model of life which will allow everyone to be happy, but meanwhile I'm just going to be happy doing my own thing. (It doesn't work) The troubles of the wretched of the earth are not really my concern. And what I offer is out of their reach anyway and that's the other reason.

When I returned to the wicked world outside (which I found more human, more loveable than the rarefied mountain top) I first took myself to a school of social work, then to another school for a degree in political science. We of the peace movement, or who were at one time of the peace movement, are totally ignorant of the process of society, what wheels turn and why and who presses which button to get them rolling. The social workers are rather that way too, that's why I had to go on to political science, still hoping I would learn why we do-gooders were always coming up with something other than what we had planned. I guess I learned a good many things that were wrong with the machinery of society, but not how to fix any of them. At least now, as an active member of a political party, I'm able to flit around with a few tools trying to fix one or two things here and there.

Of course in retirement I do live in a community, and it has great charm; I am very happy here. But in a sense we are getting the jam without the bread under it. It is an artificial life and the only way to justify it is that we are old, our strengths are failing, we are husbanding what we have left and trying to use them as best we can to be helpful. Perhaps community

is right for the old, but let's not kid ourselves. This is not and never can be a self-sufficient community, even though I did amuse the social worker who interviewed me when I entered by saying that in an emergency, I knew how to milk a cow.

Norma Jacob, Pennsylvania



IN RESPONSE TO NORMA JACOB

Your letter telling of your thoughts and experience in intentional community is interesting because it outlines those features of the intentional community movement that we have outlined in our Guidebook to be avoided. The use of the term "Intentional Community" was decided on in a committee of which I was a member in the second or third annual conference we called originally in 1948-49 as the inter-community exchange, and changed to the Fellowship of Intentional Communities. We tried out all the terms we could think of, such as "utopian communities", "purposive communities", "experimental communities", etc. and the quality of intent seemed to serve what we had in mind.

My first intensive experience in intentional community was with the Seventh Day Adventist community movement which had started with the perception of how futile most missionary work had been and with the conviction that if one is to serve disadvantaged societies one must be able to be self-supporting--to stand on one's own feet--in the same circumstances as the disadvantaged people one is working with, and build a pattern and way of life that could be a better example. The scores or hundreds of communities so developed and the high degree of effectiveness in their service to the surrounding societies were in striking contrast to the self-centered and utopian groups I had experience with and visited. I had been active in the political world and saw how futile much of it was, and felt that if we could achieve the spirit and approach of the Adventists, without their dogmatic narrowness, we would have better results--not to the exclusion of political action. In fact we saw wholeness and balance

of approach as needed, and saw these missing on all sides. The communities we initiated have been stable, have been out-reaching, have been so different from the old sort that a good many people say they are not "communities" because we sought to know and live the real and fundamental realities of community the world over. Community to us is a living organism, not a utopian construct, a living part of the wider society and in active involvement with the surrounding society. This is what the Adventist communities were too. Thus Altamont took the lead in organizing the rural electrification system in the area, health care, and pioneering in better agricultural methods shared with the society around. Celo Community was instrumental in the county high school being one of the first integrated high schools in the south. Likewise Camphill Villages do an excellent job of caring for retarded adults.

So, as we express it in our Guidebook, we conceive of intentional community as being not one or another type of community, but undertaking a fundamental of living deliberately and with intent rather than haphazardly and without attention.

Griscom Morgan, Ohio



A READER WRITES ABOUT THE KAHOE BIOGRAPHY OF ARTHUR MORGAN

I enjoyed reading it: I liked the human sidelights and character bits best. The "social engineering" turns me off, as I am not convinced that one person should prescribe what is best for others individually or as a group or community... The biography elaborates or confirms the impression I got from Mr. Morgan's writings: I felt conforming to his ideas would mean a considerable loss of freedom to discover things on one's own.

David Moore, California

odds & ends

ATOMIC ALIBI by Arthur Morgan

Personal character is the first essential for social usefulness. We tire of the effort to refine and strengthen our own, and seek to justify and dignify our failure. So we point to the atomic bomb. If humanity is at the supreme crisis, if--unless atomic war is prevented--it will perish or shrink to savagery, why give attention to slow character building? While the house is on fire, do we train children in deportment? . . .

Crisis is always with us, and always is an excuse for evading the basic process of civilization; the refining, mastering, and developing of our own lives and intimate social relationships. Were the present alibi to disappear, another would be found. . . .

Suppose atomic warfare. If 50,000,000 people should be killed the population would be back to World War I. If 100,000,000 were destroyed we would be back to about 1875, when historian Turner wrote that America had reached the last frontier, and must now turn to intensive development. We should still be ahead of that period by the telephone, radio, electric power, electronics, and modern technology. The findings of biology, genetics, and psychology would not be lost. A thousand libraries would remain. The scientific method would abide. . . .

Within a few years each of us will be off the stage--atomic war or no. What counts is the perpetuity of a culture. We should not fail to deal with national issues, with world government, with atomic warfare. Yet, except as we can be genuinely useful, we should not squander our personal resources in emotional disturbance. The main job for each of us is putting his personal life in order, enlarging, refining, and strengthening his personal character.



COOPERATIVE GAMES

For games of cooperation instead of competition, which are fun for all ages, write for a brochure from Family Pastimes, RR 4, Ontario, Canada K7H 3C6



"People are not things: we cannot just toss them aside when we have had enough. We belong to one another. We need one another. We are commanded to love one another. It is wrong to think in terms of what we can get out of a human relationship, and to claim possession of that relationship as if it were an object to be tossed aside. Human relationships are very precious in the whole fabric of society, as well as in the personal fulfillment of individual's lives. We cannot make what we should of our relationships unless we see ourselves as trustees for creative, on-going, sustaining loving human relationships."

--Landrum Bolling, March 27, 1977

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HUMANIZING CITY LIFE, P. O. Box 303, Worthington, Ohio 43085, is a bi-monthly magazine dedicated to publishing practical examples of how people are improving their lives in the city. Articles cover a wide range--alternative technology, neighborhood community, coops, voluntary simplicity....

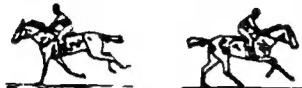
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RURAL AMERICA, a non-profit membership organization established to help meet the need for a continuing national voice for rural people, is seeking a full time membership director to coordinate a national membership program. Contact Dave Raphael, RURAL AMERICA, 1346 Connecticut Avenue, Washington, D. C. 20036. Phone: (202) 659-2800.

DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications?

One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our Newsletter and a copy of our booklist. If you wish a specific issue of our Newsletter sent to your friends, please send 14¢ postage per name.



MEMBERSHIP is a means of supporting and sharing the work of Community Service. The \$10 annual fee includes a subscription to our NEWSLETTER. A subscription alone is \$5 per year. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed, and are TAX DEDUCTIBLE.



CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions and memberships of its friends and those it helps. For consultations we suggest a minimum contribution equal to that of the user's hourly wage for an hour of our time.



TRUSTEES

Donald Brezine, Richard Burling, Phyllis Cannon, Willa Dallas, Alvin Denman, Virginia Hofmann, Morris Milgram, Griscom Morgan, Ross Morgan, Ruby Nash, Roderic O'Connor, Warren Stetzel, and Kelvin Van Nuys.

WALTER KAHOE

We just received word of the death of Walter Kahoe on March 26th. A friend and colleague of Arthur Morgan's for over fifty years, he was a supporter of Community Service until his death. Last November his biography of Arthur Morgan was published.



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